



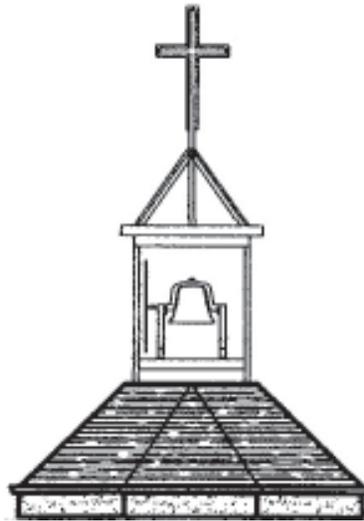
In his fascinating book *Ugly as Sin: Why They Changed Our Churches from Sacred Places to Meeting Spaces and How We Can Change Them Back Again* (Manchester, New Hampshire: Sophia Institute Press, 2001), author and church architecture critic Michael S. Rose proposes three fundamental laws of good church architecture. The properly designed church should reflect the principles of *verticality*, *permanence* and *iconography*.

Verticality means that the architecture, inside and out, pulls the eyes of both the casual observer and worshipper heavenward. *Permanence* means that the structure is constructed of durable materials and with an enduring, not faddish, design. *Iconography* means that both the structure itself and its ornamentation reflect its distinct purpose as a Christian house of worship.

The principle of *verticality* echoes Psalm 121:1, "I will lift up my eyes to the hills, from whence comes my help," and Colossians 3:1-2, "Set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things." Our new sanctuary will be a good example of this principle. The exterior of the sanctuary facing Dakota Dunes Boulevard will be over three stories high at its peak, with a sweeping design that pulls the eye upward. The new main

entry will be marked by an impressive bell tower nearly 60 feet tall, which we expect will become a prominent landmark.

Upon entering the church, worshippers will first pass through the lofty atrium formed by this bell tower. The sanctuary itself will have both a horizontal and vertical sweep that will naturally pull the worshippers' gaze forward to the altar and heavenward to the beamed ceiling.



The properly designed church should reflect the principles of verticality, permanence and iconography.

Architects and engineers classify buildings according to the effective lifespan expected based upon their design and the materials employed. The principle of *permanence* was once common for churches and other public buildings, such as courthouses, post office, schools, and even stores and office buildings. Often such public structures were built as 100 year buildings or better, meaning they were

intended to last for a century or more. An example in Sioux City is the "Castle on the Hill" that was built as a high school in 1893.

However, today it is considered more cost effective to build a 50, 35, or even 25 year building, and to plan in advance after that time to simply tear it down and replace it. Many of the offices where we work, and schools where we study, and stores where we shop, and restaurants where we eat, will all be gone in a few decades.

Sadly, this also applies to many of the churches where we worship. Especially in the last few decades, the trend has been to erect downright disposable structures for use as churches, often modified pre-fabricated buildings. This may make sense in some circumstances, or may be all a congregation can afford. However, it may also actually reflect the faddish, fleeting nature of these congregations and their theology.

Like the seed in the Parable of the Sower that sprang up quickly but then just as quickly wilted because it had no roots (Matthew 13:5-6), churches based upon the marketing principles known as "Church Growth" have a history of rapid growth that peters out in a few decades or even years. Could it be that they don't build structures of permanence, such as 100 or even 50 year buildings, because they know instinctively that their congregations likely won't be around that long? In contrast, the new sanctuary that by God's grace we are erecting is designed as a 100 year building, a lasting structure, not only for ourselves, but also for future generations.

Our new sanctuary will be a masonry structure, with an exterior of brick and stucco, and a hand-plastered interior. Reminiscent of the Parable of the Wise and Foolish Builders (Matthew 7:24-27), because core samples showed the sandy soil of Dakota Dunes to be too

insubstantial to support such a massive structure, we invested in excavations to replace the soil deep under the footings with material that will provide a strong and lasting foundation. On the interior will be rich woodwork, exposed steel beams in the bell tower atrium, and a wood ceiling in the sanctuary with large beams and open trusses.

Of course, there is a very practical advantage to such durable materials. They provide decades of maintenance free service and greatly reduced upkeep costs. However, it also symbolizes the words of Psalm 79:13, "From generation to generation we will recount Your praise," and our Lord's promises in Matthew 16:18, "On this rock I will build My church, and the gates of hell shall not prevail against it," and Matthew 28:20, "Surely I am with you always, to the very end of the age."

Perhaps what will be most striking about our new sanctuary compared to many other new churches will be the *iconography*. The trend is to erect churches which are bare structures, devoid of symbolism or in many cases even basic color and decor. One architect our Building Committee interviewed, but did not select, actually said, "Most pastors of successful churches don't want stained glass or any kind of decoration in their churches. They think it just distracts people from worship."

On the one hand, Jesus promised, "Wherever two or three are gathered together in My name, there I am among them" (Matthew 18:20). So, our Lord's

presence and blessing and true Christian worship does not depend upon either the elaborateness or plainness of the building—or, for that matter, any building at all.

However, to some extent the trend toward bland, unadorned churches reflects a different attitude about what is transpiring in the church's services. "Church Growth" sermons typically focus on the practical and pragmatic, not on salvation and eternal life, but on having a successful life in this world. "Church Growth" worship is generally entertainment oriented, with a passive audience observing a performance, rather than "congregating" together in participatory praise. It may be for this reason that their buildings are therefore often more like lecture halls or theaters than traditional churches.

The pragmatic must not overshadow or replace the kerygmatic.

In contrast to such a pragmatic view, traditional Christian preaching and worship is *kerygmatic* (ker rig MAT tik). This word stems from the Greek "kerygma" (ker RIG mah), which means "to preach," and is defined by Webster's as, "an emphasis on the essence of the Gospel."

Kerygmatic preaching and worship focuses on "the essence of the Gospel," the primary topics in Scripture of sin and salvation, and the hope of eternal life. There is indeed also a proper place for topics related to our lives in this world. However, the *pragmatic* must not overshadow or replace the *kerygmatic*. As Paul says in 1 Corinthians 15:19, "If only for this life we have hope in Christ, we are to be pitied more than all men." Jesus incisively stated the proper precedence of the kerygmatic over the pragmatic in the form of a piercing question: "What shall it profit a man to gain the whole world yet lose his own soul?" (Mark 8:36).

Just as pragmatic preaching and worship lends itself to pragmatic lecture hall and theater style churches, traditional church architecture uses

iconography, symbolism in both the structure itself and its ornamentation, to create a setting especially suitable for kerygmatic preaching and worship.

Paul says in 1 Corinthians 1:23, "We preach Christ crucified," and in Galatians 6:14, "May I never boast except in the cross of our Lord Jesus Christ." It is therefore customary for the largest, most prominent ornamentation in a church to be a cross. Our large cross above the altar will also symbolize the Sacrament of the Altar, as Paul says in 1 Corinthians 11:26, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes."

On either side of the cross above the altar in our new sanctuary will be a unique design detail, sloping features that represent hands opened in prayer, as Paul says in 1 Timothy 2:8, "I want men everywhere to lift up holy hands in prayer."

The very shape of our new sanctuary is like a Baptismal shell, a reminder of this Sacrament through which we are incorporated into Christ's Church (Ephesians 4:4-6). Baptisms in our new sanctuary will be conducted in an octagonal Baptistery opening onto the west side. From ancient times the octagonal shape has been traditionally associated with this Sacrament, to symbolize the new creation that comes through Baptism: seven sides representing the seven days of the original creation, and the eighth side of the octagon representing the new creation in Christ (2 Corinthians 5:17) and rebirth by water and the Word (Titus 3:5). The Baptistery will incorporate the eight stained-glass windows which will be moved from our current sanctuary, depicting scenes from the life of Christ, to show that through Baptism we are united with Him in His life, death and resurrection (Romans 6:3-5).

Many modern churches omit or downplay traditional sanctuary furnishings, altar, pulpit, lectern and Baptismal font. In place of an altar there is often only a small, portable table. Pulpits are even made of Plexiglas, designed to fade inconspicuously into the background. This de-emphasis on the furnishings

Crossnotes

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related to the Word and Sacraments often reflects a de-emphasis on the Word and Sacraments themselves. In contrast, the prominence and permanence of our sanctuary furnishings represents the vital role and unchanging nature of the Word and Sacraments in the life of the Church.

As Rose documents in *Ugly as Sin*, for some 40 years the dominant school in church architecture has been an extreme minimalism with the goal of having the church from the exterior look not like a church, but rather a generic public building such as an office, store, theater or recreation center. This was based on the notion that people would be more "comfortable" in such a non-religious setting. However, this misguided notion missed the point that people are specifically looking for the comfort of religion in a church, and they expect the church's architecture to reflect that.

This de-emphasis on the furnishings related to the Word and Sacraments often reflects a de-emphasis on the Word and Sacraments themselves.

It is a "chicken and egg" question: Which came first, the secularization of the Church, or of church architecture? However, as Rose explains, architecture has a powerful influence on how we act and even what we believe. It is probably no coincidence that when church buildings became no longer special places, people began to feel more and more that they had nothing special to offer; that when churches began to look like offices, stores, theaters and recreation centers, people began to feel they could find the same fulfillment in such places as they could in the Church.

The exterior of our new sanctuary will have a distinct iconography clearly setting it apart as a house of Christian worship. Most notable will be the large, lighted cross, moved from our old building, which will tower over neighboring buildings as the tallest

structure in Dakota Dunes. The front of the sanctuary facing Dakota Dunes Boulevard will also incorporate crosses in the brickwork. The bell tower will feature an actual, traditional bell, providing not only a visual but an audible witness that this is a temple for the worship of God.

There will be many other opportunities to add to the iconography of our new sanctuary. There are nine additional windows in sanctuary that have been fitted with special frames to allow for the installation of stained glass. Two wood paneled niches on either side of the entry into the sanctuary from the bell tower atrium are designed to accommodate sculptures or statues. Over the years we and future generations will no doubt add many more such artistic features.

We are very blessed that the Lord has enabled us to erect a new sanctuary, especially one that so beautifully incorporates the classic church architecture principles of *verticality, permanence* and *iconography*.

Pastor Kevin Vogts

*Building
for the
Future*

Last month's newsletter incorrectly stated the dedication for our new sanctuary has been planned for April 30, 2008. The correct date is *March 30, 2008*, which is the Sunday after Easter next year.

Advance planning was necessary to secure guest speakers, choirs, etc. We have received confirmation from Rev. Dale Sattgast, LCMS South Dakota District President, to be the preacher, and the Morningside College choir to provide music.

Pray that the Lord continues to bless our project over the summer, so

that our goal of worshipping in the new sanctuary by Christmas may become a blessed reality!



BAPTISM

Eli Jacob Honner

Son of Denise and Patrick Honner

Born May 8, 2007
5 lbs. 8 1/2 oz, 18 in

Baptized June 3, 2007

*"Sons are a heritage
from the LORD, children
a blessing from Him."*

Psalm 127:3

**Hymnal
Donations
Top Goal
Dedication
July 15**

Our congregation decided to adopt the new Missouri Synod hymnal *Lutheran Service Book* when pledges had been received for 80 copies. We have now received pledges for 87 copies! Dedication of the new hymnals will be during the service on Sunday, July 15.

Thank you to all who have contributed. Additional donations are welcome, as we will need more copies later this year when we move into our new, larger sanctuary.

Pledge cards for additional pledges are available at the back of the church. Put pledge cards in the pledge box also at the back of the church. Hymnals may be given in memory loved ones, etc. with dedication plates in the hymnals. Cost is \$20 per hymnal. Thanks for your donations!



Funeral

Paul Rosene

Born April 24, 1923
Entered Eternal Rest May 24, 2007
Christian Funeral May 29, 2007

*"Blessed are the dead
who die in the Lord."
Revelation 14:13*



The family of Paul Rosene would like to extend our sincere thanks and gratitude to Pastor Vogts and the family of Holy Cross Lutheran Church.

The love and kindness you showed will never be forgotten. Our husband, father and grandfather was extremely blessed by you all.

Special thanks to all who helped with the service and lunch: Terry Vogts, Betty Gunderson, Janet Martin, Jeri Melstad and Mabel Schibonski. May God bless you richly.

Mary, Kathy, Cindy,
Connie and Cheri

Pastor Vogts Reappointed to LCMS National Board

Pastor Vogts was unexpectedly reappointed to a second three-year term on the Board for Communications



Pastor Kevin Vogts recently joined his fellow members of the LCMS Board for Communications Services at a luncheon in Washington, D.C. hosted by Mr. Timothy Goeglein (seated at the left of Pastor Vogts), who is a Special Assistant to the President of the United States, working with faith-based initiatives and organizations, and also happens to be an LCMS layman. Pastor Vogts was recently appointed to another three-year term on this national board.

Services of our denomination, The Lutheran Church—Missouri Synod. He serves as Vice-Chairman of the board and Chairman of the Editorial Committee. The Synod's magazine *The Lutheran Witness* is in the midst of being revamped, and Pastor Vogts is also heading up the search for a new Executive Editor. That may be why the Synod's Board of Directors reappointed him, since those efforts are ongoing.

Along with the other newly elected and appointed officers and board members of Synod, Pastor Vogts will be installed at a service in St. Louis in September. Serving on this board requires travel for a few days several times a year, usually to St. Louis. A recent unusual trip was to Washington, D.C. where the board had a luncheon meeting with Mr. Timothy Goeglein, Special Assistant to President Bush overseeing faith-based initiatives, who also happens to be a lay member of the LCMS.

Pastor Vogts is gratified by the honor of this reappointment and grateful to Holy Cross for allowing him to serve the church at large in this way.



June 3
Carroll Gustman

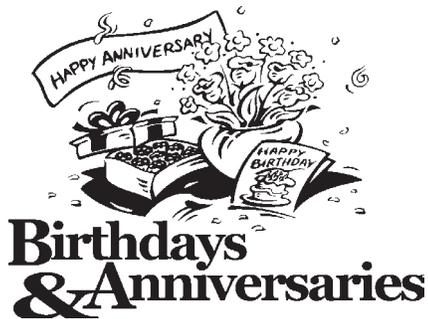
June 10
Doug Jansen

June 17
Ron Yockey

June 24
Mike Bargstadt

Alternate
Jon Dorr

Next Elders Meeting
June 7, 7:00pm



Doug Jansen, June 13
 Quintin Krause, June 13
 Kaden Martin, June 20
 Emily Steemken, June 21
 Jacob Vogts, June 22
 Kaleb Martin, June 27

Nancy & Don Wiese
 June 5, 1987
 John & Sherry Isley
 June 27

We list members' birthdays and anniversaries in the newsletter each month and the bulletin each week. If your information is missing or inaccurate, please accept our apologies and notify the church office at 232-9117 or email holycross@longlines.com.



ALTAR FLOWERS

The flower calendar for 2007 is on the bulletin board at the back of the church. Occasions to remember include anniversaries, birthdays, in memory of loved ones, etc. Flowers may be obtained anywhere and you may provide your own vase or use one of the assortment in the church kitchen.

May 6
 Randy & Deb Stein
 31st Wedding Anniversary



Preschool and After School Care

- Providing quality Christian education in Dakota Dunes since 1996
- Pre-Kindergarten Class for ages 4-5
- Preschool classes for ages 3
- Mom's Day Out for 2 year olds
- After School Care for K-6th grade, bus service from Dakota Valley and Sacred Heart
- Excellent facility
- Christian atmosphere
- Classes filling fast—register *now* for next fall

To Register or For More Information Call 235-1688

May 13
 Doug & Janet Martin
 Confirmation and Mother's Day

May 20
 Ron & Jeannette Yockey
 Wedding Anniversary & Travis' Birthday

June 3
 Doug & Sue Jansen
 Birthdays

June 10
 Carroll & Janet Gustman
 32nd Wedding Anniversary

June 17
 Rev. Kevin & Terese Vogts
 Jacob's Birthday

June 24
 Doug & Janet Martin
 Kaleb's and Kaden's Birthdays

July 15
 Ginny Peterson
 In Memory of Bob Peterson

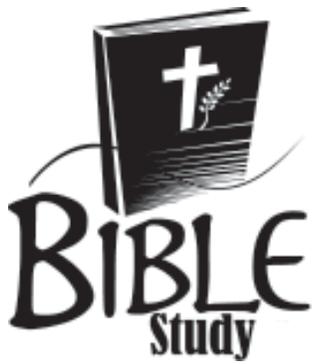


June 3
 Tyler Fletcher

June 10
 A.J. Michels

June 17
 Evan Steemken

June 24
 Myron Bose



At the request of several members Adult Bible Class will continue during the summer months. There will be no Sunday School, but children can stay and play.

What does the Bible say about the Second Coming of Christ, the end of the world and the final judgment? Will there be a "millennium"? A rapture? What are some of the mistakes being taught about the end times in many churches and popular books and movies?

Join in Adult Bible Class today at 10:30am as we continue our discussion of Article XVII of the Augsburg Confession on "The Return of Christ to Judgment."



AFTER CHURCH SNACKS

In the back of the church is a sign up sheet to bring snacks for after worship. You are welcome to bring whatever snacks you wish.

Those bringing snacks are also asked to please prepare the coffee. Instructions are posted near the coffee maker. Coffee, cups, napkins, plates, etc. are all provided and in the kitchen. Thank you to those providing snacks!

June 3
Dial



Following several years of very faithful attendance at Confirmation classes and a public examination on April 29, Quinton Bose and Kendall Martin publicly confirmed their faith in Christ and received their First Communion on May 13. Also picture is a new banner made for the occasion by Terry Vogts.

June 10 and 17
Need Volunteers

June 24
Finkral



June 3
Trevor Vilhauer

June 10
Keegan Johnson

June 17
Justin "J.P." Peterson

June 24
Kylie Martin



Preschool Teacher Opening

Holy Cross Board of Education is now taking applications for a part-time preschool teacher for this fall. Please contact Daniell Bargstadt at 235-1688 (preschool mailbox) for more information.

You may submit a resume and letter of application to Holy Cross Board of Education, 149 Bison Trail, Dakota

Dunes, SD, 57049 or you may also talk to Daniell or another Board of Education member, Janet Martin, Sherry Isley or Terry Vogts. If you know of anyone who may be interested please let them know of this opportunity.



Guest Preacher

Guest Preacher and Missions Presentation June 24

The Vogts family will be attending a nephew's wedding in Kansas City the weekend of June 24. Our guest preacher that Sunday will be Rev. David Schwan, Executive Secretary of the South Dakota District of our denomination, The Lutheran Church—Missouri Synod.

Following worship, during the Bible Class hour, he will give a presentation on the mission work of the District in South Dakota. Ours is a very "mission minded" District, not only in foreign fields but right here in our own State. Our congregation gives generously to this work each year, and Rev. Schwan's presentation will explain this important work our mission dollars help support.



Each month we remember in prayer in our worship specific missionaries sponsored around the world by our congregation, through our Synod and related organizations.



All Children Are Invited to Enjoy Vacation Bible School

at Holy Cross Lutheran Church

Monday thru Friday
June 4th thru 8th

Preschool (Ages 3-5) — 9:00-11:15am

Kindergarten thru Sixth Grade — 12:30-2:45pm

Bible Lessons ☺ Crafts ☺ Songs ☺ Refreshments

No Charges or Fees — Non-Members Welcome!

Pre-Registration Appreciated

For more information call 232-9117

VBS Pre-Registration

Return To: Holy Cross Lutheran Church
149 Bison Trail
PO Box 1902
Dakota Dunes, SD 57049

or Register by Phone by Calling 232-9117

Children's Names

Age or School Grade
Just Completed

_____	_____
_____	_____
_____	_____
_____	_____

Parent or Guardian: _____

Address: _____

Telephone: _____

June 3
Rev. Vyacheslav Ostanin
Russia

June 10
Walter Ries
Dominican Republic

June 17
Ivan and Jennifer Rasch
Nigeria

June 24
Dale and Sandra Saville
Venezuela



Rev. Vyacheslav "Slava" Ostanin is a Russian Lutheran pastor working in prison ministry, supported by LCMS World Mission. Known by his nickname as "Pastor Slava," his outreach to convicts includes the inmates of "Colony 10," which has a special unit for about 60 HIV and/or TB infected convicts.

Some of them are very young—like the two young people, aged 16 and 17, who had just one drug injection while in a pre-trial prison and contracted HIV. Vyacheslav visits this colony every other Wednesday. In conversations over tea and biscuits, he tells the inmates about Christ, the Christian faith, the church, and how Christ can change lives, giving people the hope of life eternal and a new meaning to life here on earth. In connection with this, they discuss rehabilitation and adaptation to life in freedom, including the possibilities of finding a job.

Pastor Slava also continues to reach out to juvenile delinquents in a reformatory. Generally, about 300 young people stay at the reformatory. Pastor Slava visits each unit on different days, including the quarantine unit (for newly-arrived convicts), which has 30 to 50 people. When Pastor Slava visits the

Summer Sermon Series on the *I AM's of Jesus* in the Gospel of John

June 3
"I AM"
(John 8:48-59)

June 10
"I AM the Bread of Life"
(John 6:35)

June 17
"I AM the Light of the World"
(John 8:12)

July 1
"I AM the Door"
(John 10:9)

July 8
"I AM the Good Shepherd"
(John 10:10)

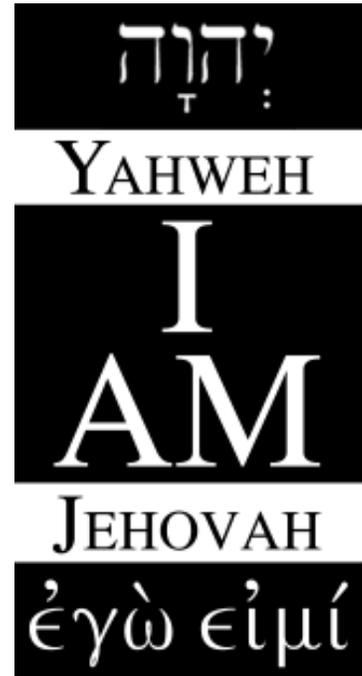
July 15
"I AM the Resurrection and the Life"
(John 11:25)

facilities, he brings newspapers, pens, notebooks, envelopes, Bibles, and Christian literature.



"Pastor Slava" with inmates in a Russian prison.

Another aspect of Pastor Slava's ministry is reaching out to children at a TB and lung disease sanatorium for children. Most of those children are from orphanages and troubled families whose parents are serving a term in prison. Many of such kids contracted TB from their sick parents. There are about 70 children receiving treatment at the sanatorium. Pastor Slava visits the



July 22
"I AM the Way, the Truth and the Life"
(John 14:6)

July 29
"I AM the True Vine"
(John 15:1)

sanatorium twice a month bringing toys, clothes, and shoes, as well as Christian literature.

Another important aspect of Pastor Slava's ministry is providing spiritual and physical assistance to released prisoners. Thanks to an LCMS World Mission project to support this ministry, Pastor Slava is able to give more assistance to ex-convicts upon their discharge from prison. The assistance includes small amounts of start-up money while they try to find employment and do the necessary legal paperwork, money to travel to a Lutheran congregation, food, clothes, medicine, and other necessities. Some clothes are also brought as a gift from the church members.

At the church, Pastor Slava organizes common meals and tea and snacks for released prisoners on Sundays. Four to 10 people have been attending those meals. Pastor Slava also corresponds by mail with convicts in the Novosibirsk Province and other regions in Russia, sending them Bibles

and other Christian literature and humanitarian aid packages with toothbrushes, toothpaste, soap, shaving tackles, aftershave cream, vitamins for those with TB, headache and flu medicines, notebooks, pens, envelopes and writing paper, and other necessities. He also continues to communicate with family members of convicts, inviting them to the Sunday worship at the church. When it is possible, he buys food for the most needy of those families.

Pastor Slava keeps his congregation informed of the progress of his prison ministry and involves church members, especially visiting released convicts' families. Pastor Slava prays that he can expand this ministry into the Altay Territory, to such cities as Barnaul, Irkutsk, and Chita. He is trying to find brothers and sisters in Christ who would like to start similar ministry in their regions proclaiming God's Word in prisons and penal colonies.



*By Rev. Tim and Heidi Norton
LCMS Missionaries in Guinea*

Seven people were baptized on Christmas Day, and we were concerned about what would happen to them when they returned to their villages. We recently went to visit them. Although times have been hard, and growth in faith has been difficult for them with no one to teach or lead them, they have clung on to what they professed publicly on Christmas Day.

The greatest evidence of this is that they are now interested in starting evangelism all around the area! We visited three of the villages, which have invited us to come and teach. It was very hard to have to tell them, "Please be patient, we'll come as soon as we can."

Their prayers were answered when the native evangelist who had first taught in these villages said that he would like to move out there with his family for three months, so that the people can be taught and more firmly grounded in the faith. We thank God for this young man and pray that the Lord will raise up even more workers for his abundant harvest field in Guinea!



The church was filled with proud parents and grandparents for the Holy Cross Preschool Closing Program on May 17. Songs were presented by the 4-5 year-old Pre-Kindergarten class (above), 3 year-old Preschool class (below left), and 2 year-old Mom's Day Out (below right). Special recognition was give to Julie Krull (inset), who is moving to Spencer, Iowa, for her many years of exemplary service to Holy Cross teaching dozens of children in our church and community.






Holy Cross Lutheran Church
 Dakota Dunes, South Dakota
 Sanctuary Addition
 South Elevation



Return Service Requested

Rev. Kevin Vogts, Pastor
 149 Bison Trail
 Dakota Dunes, SD 57049

Crossnotes
 Holy Cross Evangelical Lutheran Church